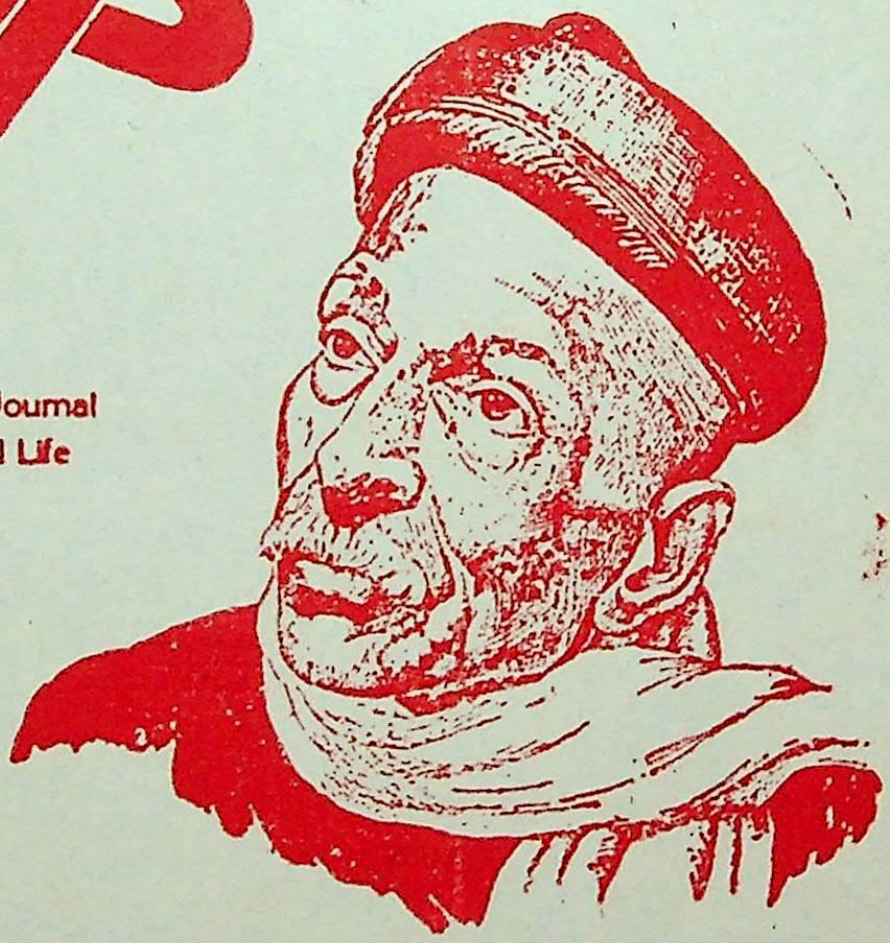
A/89

PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः



A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)
' One God, One World, One Humanity "

Vol XXIII April 1989 No. 3

PRAYER

वंशीविभूषितकरान्नवनीरदाभात्
पीताम्बरादरुणबिम्बफलाधरोष्ठात् ।
पूर्णेन्दुसुन्दरमुखादरविन्दनेत्रात्
कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

- मधुसूदन सरस्वती

I know not any Principle greater than Krishna,
Whose hand is adorned by the flute,
Whose lustre is like that of a fresh cloud,
Who is clad in yellow garment,
Whose lower lip is like the red Bimba fruit,
Whose face is beautiful like the charming Moon,
And whose eyes are like lotuses.

—Madhusudana Sarasvati

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" One God, One World, One Humanity "

Editor : **Prof. B. R. Modak,** *M. A. Ph. D.*

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Editorial

We are very happy to place in the hands of the readers this issue of the 'Pathway to God.'

Shri. Kakasaheb Karkhanis, a great devotee of the Nimbargi Sampradāya steps into his 100th year on 20th April 1989. His life-sketch printed in the Souvenir published on the occasion of his 81st birth-day celebrated at Bijapur is reproduced here for the benefit of our readers.

This year happens to be the Birth Centenary of Shri Kakasaheb (G. V) Tullpule also. He was born at Vadagāva (Dist Pune) on 20th February 1890 He had his earlier education at Satara. While studying in the Deccan College at Pune in 1908, he came in contact with Gurudeva Ranade In 1911 he received the divine 'Nāma' from Shri Bhausaheb Maharaj He joined the Postal service in 1915. His spiritual experience increased from time to time In 1941 when he was at Lahore Gurudera Ranade wrote to him' ' I remember you frequently and in my meditation. "

After his retirement in 1945, he stayed at Sangli. He translated into Marathi Gurudeva's book on the Bhagavadgita. He wrote many other books which are very useful for the sādhakas. His discourses on spiritual topics used to be intellectual feasts. An article pointing out the greatness of Shri. Kakasaheb Tulpule is printed in this issue. He expired on 2nd June 1982 at the ripe age of 92 years.

Shri. Kakasaheb Karkhanis and Shri. Kakasaheb Tulpule were the medium through whom Gurudeva Ranade gave the divine 'Nāma' to his disciples.

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I, Shri. D. B. Parulekar. Secretary, Board of Trustees, Academy of Comparative Philosophy and Religion Belgaun, hereby declare that the Particulars piven above are true to the best of my knowledge and belief.

Belgaum--590011
Dated 31 March 1989

D. B. Parulekar
Trustee & Secretary
Board of Trustees.

Shri Gurudeo Dr. R. D. Ranade

Born :
Jamkhandi
3–7–1886

Samadhi :
Nimbal
6-6–1957

SCIENTIFIC SPIRITUALITY FOR WORLD PEACE

—Dr. V. V. Patankar

"Science without religion is lame"
"Religion without science is blind"

So said one of the greatest scientist-seer of the twentieth century Albert Einstein Did he envisage a world order based on scientifically validated religion and morality ?

But does the intelligentsia of the world want world peace and universal brotherhood ? If they are really serious, then they will have to raise the level of consciousness. At the present low level of consciousness humanity is shattered to pieces and each tiny fragment is desperately and violently trying to preserve and defend its identity : racial identity, language identity, cultural identity, personality-cult identity, skin colour identity, backwardness identity, nomadic identity, RELIGIOUS identity, NATIONAL identity, and identities and identities If this fragmentation and violent conflict is to stop. the young generation will have to forge a totally new civilization, a new equitable economic order, a world culture, a world language, and new world religion based on science which will replace all old obsolete organised religions, and finally form a world-government having the authority, backed by military capability, to carry on the administration of world. All this restructuring of human society will require psychological transformation, that is, attaining a new higher level of consciousness.

Science and Technology has advanced sufficient y in the twentieth century to enable scientists to investigate and study objectively various psychological and parapsychological phenomena which were hitherto called supernatural or miracles and can now be considered as only supernormal and extra-sensory perception as only higher or supernormal sensory perception. Scientists can now save humanity by conducting research in Noetics, that is, the science of consciousness. Religions can now be tested in science laboratories and a new Scientific Religion can be synthesised.

If our aim is to put an end to all human pain, suffering and sorrow, it is necessary to have a very clear idea about the conflicts and the causes of conflicts because, as the great philosopher, the late J. Krishnamurty said "understanding a problem is half the solution". Then it is necessary to clarify what is meant by science, scientific attitude, religion, spiritualism, moral values, psychological transformation, and religion based on science.

I cannot give a clear-cut definition of religion because if one starts arguing with learned religionists, they go on changing its definition. I prefer therefore to take a common-sense view of what is commonly known as religion. This includes generally ideas about superhuman gods and goddesses, angels spirits, supernormal psychic powers and super-normal phenomena commonly called miracles; utterances of saints, god-men, prophets, messengers of God, founders of religious systems of philosophies propounded in various scriptures; rituals and rules connected with the worship of god, angels, idols, Fire rain etc., rituals connected with marriage and divorce; rules of succession to property and even penal laws such as cutting hands for the offence of theft etc. In some religions all activity from cradle to grave is religious activity. Here are a few examples of religious practices. A male person can

have upto five legal wives; a woman is treated like a domestic animal; a widow is burnt with the corpse of her husband; society is divided into higher and lower castes based on the work which is hereditory. In these days when technological advance can put a man on the moon, there are low caste people who carry baskets of human excreta on their heads; higher caste people do not even go near lower caste people. If social workers propose reforms like monogamy, equality between man and woman, prohibition of inhuman customs and rituals etc., these religionists backed by selfish politicians rise in violent revolt against such reforms under the plea that it is interference in their religions, an encroachment on their religious freedom, and even a kind of violation of human rights.

Let us now examine what is science and how modern physics has proved the validity of the essence of all true religions, that is, the convergence of science and spiritualism The truly scientific way of studying nature started in the 15th century, when empirical knowledge was combined with mathematics Science proceeds by correlating experimental evidence with mathematics, proposing hypothesis and devising more experiments to check up predictions based on the hypothesis. Due to the tremendous success of machines in practical life, the Universe was viwed as a huge machine. Towards the end of the 19th Century this mechanical model received a big jolt, when it could not explain electro-magnetic phenomena. Scientists therefore replaced the concept of force with that of a force-field. This concept marked a turning point in the understanding of nature But as Einstein proved that a medium called ether did not exist, the field could not be imagined as a disturbance or wave in some medium. The field was therefore conceived as existing in its own right and having its own reality. Einstein therefore declared that "the field is the only Reality." Study of the structure

of the atom revealed that the nucleus is one hundred thousand times smaller than the whole atom, which means that there is a vast empty (?) space between the nucleus and the electrons circling around the nucleus. Why does then matter look like a solid object ? Physicists say that it is an illusion, and all knowledge is relative and subjective. Just as water in a jug takes the shape of the jug, all sensations are moulded by the senses so that what is "directly" perceived by the senses is also " indirect " knowledge in this sense, that the observer cannot know the real nature of any phenomenon. According to quantum theory knowledge is statistical and phenomena have to be described in terms of probabilities. It is not possible to be exact or state anything with absolute precision, as Einstien said "as far as laws of mathematics refer to reality they are not certain, and as far as they are certain they do not refer to reality". Reality and quantum theories have thus hammered hard science to butter softness. Even then science is most useful in practical life and is the neerest approximation to truth.

Here are a few examples of scientific theories running parallel to religious principles It is very important to note however that scientists acquire knowledge by objective experimentation in laboratories, whereas psychics during the last thousands of years gained knowlegee by observing 'inside oneself' in deep meditation by which they could raise their level of consciousness, directly "experience" reality, and merge their consciousness with the universal consciousness.

Science	Religions
1. Quantum field is the ground substance from which all particles or quanta arise. The field is the only Reality.	1. The Void is full of "chit"

2. All knowledge of the phenomenal world is relative	2 Know thou that the created world is a Great Illusion
3. Our common language is not only inaccurate but totally inadequate to describe reality. The paradox of particle and wave defies classical logic.	3. The ultimate Reality is not only indescribable but unthinkab'e. It is undifferentiated " success " beyond opposites. "He who knows does not speak, he who speaks does not know."
4. From the quantum vacuum field particles are created.	4. The one becomes the many.
5. Big Bang theory of periodically expanding and contracting universe.	5. The universe is the Divine's rhythmic play in cycles.
6. All matter is in incessant motion. Nothing is at rest.	6. The universe is the Divine's eternal Dance.
7. In the cosmic web of relations each part contains the whole like a hologram.	7. As above so below.

Now dear reader please tell me how the essence of all religions, running parallel to the discoveries of modern physics, techniques to raise consciousness, ideas about the Ultimate Reality, Absolute Ultimate Consciousness, creater of Universe called by different names like God, Allah, Brahman, Yehowah, Ahura Mazda etc., how is all this even remotely connected with the number of wives one can have, or how he can have a divorce, or how much interest should be charged on loans. The teachings of religious prophets had two components; one dealt with the understanding of the ultimate reality and consciousness and methods to reach it. The other related to day to day living, socio–economic

relations, civil code etc, relevant to the then prevailing social conditions in that geographical area. These rules are bound to become obsolete in this scientific age. But the mass of humanity, due to ignorance, faulty education and instigation by selfish religionists and politicians have become addicts of personality cult and are prepared to " kill or be killed" for defending obsolete notions. As the great philosopher late J. Krishnamoorty said "man's mind is so conditioned by the past that it refuses to live in the present." But the most hypocritic part of it is that they want rockets and missiles and such most modern weapons to defend their most ancient religion.

The next obstacle to man's progress is the psychological problem. The basic cause of all conflicts at the individual level, family level, group, national and international level is the lower nature of the human mind. Anger, lust, greed, pride, jealousy, and such baser traits of the mind are the very enemies of man. After the second world war, war-weary politicians realised that "War is in the minds of men", and this idea was incorporated in the very preamble to the constitution of UNESCO. Before however the ink dried, this great principle was forgotten. What have the world leaders done to stop the derangement of the human psyche? It is impossible to change human nature they say. But scientists never say anything as impossible. Research in noetics has proved beyond doubt that the baser elements of the mind can be changed and sublimated into love, compassion, co-operation instead of cut-throat competition by the practice of mental techniques like meditation, concentration, auto – suggestion, relaxation response, bio - feed – back etc. One of the many techniques of meditation known as Transcendental Meditation, or Scientific Meditation has been extensively studied and more than two hundred and fifty scientific papers have been published in scientific journals. The greatest

advantage of this technique is that it is not based on any religion, has to be practised just twenty minutes morning and evening, is learnt in four days, does not interfere with dai y routine, and there are thousands of qualified teachers tne world over. Scientists have developed many subjective and objective tests like Galvanic Skin Resistance, Electro Encephalogram. Metabolic Rate etc. to check the progress of meditators. The beneficial effects seen after a few months of practice are as follows : increased perceptual ability like hearing and vision; more accuracy in doing complex work: reduced nervousness, anxiety and irritability; more tolerance and self-contentment; more friendliness; increased I. Q. learning ability and memory in students; improved relations between officers and lower staff and workers, less accidents, more job satisfaction and increased production in the industrial secter; in the medical field increased resistance to disease, decrease of high blood pressure, insomnia, anxiety, neurosis, and other psychosomatic diseases; decreased craving for narcotic drugs in drug addicts, a finding which has attached the attention of governments. In some western countries governments are making meditation a compulsory subject from secondary school level. The g eatest advantage of this technique is that the whole psychosomatic practice, that is, physical exercises, breathing exercises, meditation, and advanced meditation for acquiring supernormal powers, all this can be done in about one hour. If therefore these scientifically validated psychosomatic procedures are made compulsory throughout the world, supervised by panels of scientists, mankind will set its foot on the higher rung of the ladder of biological evolution.

The last formidable obstacle to man's progrese is fanatic nationalism. This planet earth is an infinitesimally tiny speck of matter in some remote corner of the universe. By proper education it is not difficult to create the will

for co-operation to replace cut-throat competition and finally establish a world government. Some advanced countries are already on the move. For example countries of Europe have decided to form a Single Europe Association (SEA) by the year 1992.

To Recapitulate, the basic causes of human suffering are economic disparity, lower elements of the human psyche, organised pseudo-religions, and fanatic nationalism. Here are my humble suggestions to usher in a totally new civilisation of universal brotherhood:— Young scientists and technicians of the world who have at heart the good of humanity should come together and establish a Scientific Religion Academy (SRA). This Academy, and not any prophet or religious leader, will formulate the new religion: I suggest the name COSRIN (Cosmic Scientific Religion International) for the new religion. Years back in 1912, Mrs. Annie Besant, one of the early members of Theosophical Society prophesied that a new world religion will emerge, which the elite of the world will follow, the corner stone of which will be Theosophy, that is the knowledge of the Ultimate Reality and Consciousness or the Absolute. SRA will prepare a new physical symbol of the Absolute for those who still require a physical object to worship or pray. Cosrin will enunciate principles and ideas about the Absolute or the Divine Conscious Power, man's relation with the Divine, methods of raising consciousness ete. No other subject will be included in Cosrin Another body, Scientific Cultural Academy (SCA) will prepare rules about the way of life, ethics, morality marriage and divorce equality between man and woman and other civil matters. One basic principle of all the rules and regulations will be that they will not be considered as eternally true. They can be changed when the need arises. The next target is to establish one or more international agro-industrial commune-cities in each

country, where Cosrin will be the only religion, all modern amenities will be available as a matter of right, all good things from the various cultures in the world will be fused, all dirty work will be done by everybody in rotation with the aid of machines and robots, English will be the compulsory language as English in spite of its drawbacks has attained the status of an international language, psychosomatic procedures like meditation etc. mentioned above, to raise the level of consciousness will be compulsory There will be a non–competitive economic structure, where individual and collective life will be complimentary and not opposed to each other. These commune–cities will serve as models to attract the masses by setting an example and not by coercion. It will be the duty of all governments to encourage the growth of the New Civilization.

The Mother, the spiritual head of Sri. Aurobindo Ashram at Pondicherry in India once said "The world is going to take a big leap forward; are you ready ?"

The Ideal of Karma-Yoga

Karma-Yoga, therefore, is a system of ethics and religion intended to attain freedom through unselfishness, and by good works. The Karma-Yogi need not believe in any doctrine whatever. He may not believe even in God, may not ask what his soul is, not think of any metaphysical speculation. He has got his own special aim of realising selfishness; and he has to work it out himself. Every moment of his life must be realisation because he has to solve by mere work, without the help of doctrine or theory, the very same problem to which the Jñāni applies his reason and inspiration and the Bhakta his love.

—Selections from Swami Vivekansnda

KUNDALINI IN THE SAUNDARYALAHARI

—Dr. Veneemadhava Shastri

It seems to be surprising to find refutation of the Yoga system by Śrī Śaṁkarācārya in one of his works, and enormous exposition of Yoga thoughts in some other work of his own. But, if we take into consideration the context and points of refutation, we do appreciate the unique way of expressing the principles of his system. In his Bhāṣya on the Brahma Sūtra 'Etena yogah pratyuktah' (Br. Su. II. I 3), Śrī Śaṁkarācārya does refute the Yoga system but, it is only the point in connection with the causality of the world. Further in the same context he openly admits the other points of Yoga which are very much edifying to a Sādhaka.[1] His acceptance of this Yoga is quite explicit in his other works in general, and in the Saundaryalaharī, one of the stotras, in particular.

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1. तत्रापि श्रुतिविरोधेन प्रधानं स्वतन्त्रमेव कारणं महदादीनि च कार्यिण्यलाकवेदप्रसिद्धानि कल्प्यन्ते . . .।
येन त्वंशेन न विरुध्येते तेनेष्टमेव सांख्ययोगस्मृत्योः सावकाशत्वम्।

—Śāṁkarabhāṣya, Br. Su, II. I. 3.

The Saundaryalaharī, in main is a work on the Tantraśāstra.[2] As it is a stotra, it eulogizes Śrīdevī or Śakti, but from the point of metaphysics it is a mirror of Tantraśāstra. Śrī Śaṁkarācārya, in this eulogy, is building a temple of description with the bricks of Tantric points His flowery language has made the description of Kuṇḍalinī so effective that a reader feels as if his own Kuṇḍalinī is going to be aroused shortly.

According to the Tantraśāstra the Supreme Reality is the Advaitic Brahman itself. It is of the nature of Consciousness. It is the Cit or Saṁvit, which is the universal spirit and all-pervading like the Ether. It is boundless, permanent, Spirit which sustains and vitalizes everything. This Cit reveals itself as a Śakti when it manifests as Power The whole creation is a product of this Cit as power.

In theology, the pure consciousness is Śiva, and His power is the Śakti, which is inseparable from Him.[3] Both Śiva and Śakti are thus two aspects of the one Reality. Śiva is the static aspect of Consciousness while Śakti is the

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2. The main principles of the Tantraśāstra are out and out in agreement with those of the Advaitic thoughts. Excepting a few points, among which the causality is one, Yogaśāstra too agrees with these points of Tantaśāstra and Advaitic thoughts. The exposition of Kuṇḍalinī is a point well accepted in all these systems. John Woodroffe tries to demarcate some distinctive points of Tantraśāstra by which it has gained its own stand and value. Cf. 'Śakti and Śākta', Madras, 1959.

3. शिवाकारे मञ्चे परमशिवपर्यङ्कनिलये . . . .

Saundaryalaharī, (S. L.) 8.

active, the kinetic aspect of the same Cit. This dynamic aspect bases itself on the static. Śakti proceeds from and is sustained by Śiva.

In the scheme of the Tattvas or principles of creation the immutable Cit or Paraśiva is also termed as the Parasaṁvit whereas the changing and the active aspect of the same is the Śiva-śakti Tattva (which creates the world). This Nirākāra and Nirguṇa Saṁvit cannot create the world by itself for it ts Niṣkriya.

Śrī Śaṁkarācārya figuratively puts this idea at the very outset of the Saundaryalaharī, that Śiva bereft of Śaktī can never operate at all in the creation of this universe.[4]

This cosmic Śakti is called Mahākuṇḍalinī, which after creating all the Tattvas like ākāśa. vāyu, agni, āpa and pṛthvī rests at the last one i. e, pṛthvī. In this context it is necessary to know the fundamental principle of the Tantraśāstra that man is a microcosm (Kṣudra Brahmāṇḍa).[5] Whatever exists in the outer universe, exists in Him. All the Tattvas and the worlds are within Him and so is the Supreme Śivaśakti Now, this Śakti after creating the five Tattvas rests. After creating the last one i. e. Pṛthvī what is there further for her to create ? Hence she is at

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4. शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं।
S. L. 1.

5. एवं पिण्डाण्डमुत्पन्नं तद्वद्ब्रह्माण्डमुद्भवौ।
Quoted in the Lakṣmīdhara's Commentary on S. L., śloka 11, p. 28 (Mysore, 1953).

rest. That is why this Kuṇḍalinī rests in the body, at the main centre of Pṛthvī Tattva viz., Mūlādhāra.[6]

The Mūlādhāra is the lowest bodily centre at the base of the spine Here lies this Śakti, fundamental power, due to the presence of which the entire organism is enlivened. This Kuṇḍalinī is lying coiled up 3 ½ times like a serpent (bhujagī) with its mouth closing the entrance to the Suṣumnā Nāḍi, the Brahmadvāra. [This Suṣumnā is an important Nāḍi in the centre of the spinal column, the base

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6 a) Mūlādhāra is the first cakra among the six main cakras or Padmas (Ṣaṭ cakra). Śrī Śaṁkarācārya calls this Cakra-Kulakuṇḍa.

Cf. Lakṣmīdhara's Commentary on S. L., 10.

b) Cf. "In the system of the Tantras there are recognised in the human body certain centres of consciousness along the spinal column, with their respectives pheres of activity. They are six, beginning from the lower end of the spine called the Mūlādhāra (foundational support) with an additional seventh at the crown of the head, the Sahasrāra " M. P Pandit, Kuṇḍalinī Yoga, p. 9, (Madras, 1959).

c) Also Cf. "These six cakras are not perceptible to the gross senses, whatever may be a Yogi's power to observe, what is beyond the senses (Atīndriya). Even if they were perceptible in the living body, which they help to organize they disappear with the disintegration of organism at death...." J. W. Śakti & Śākta. p. 656.

Further J. W. criticises those who deny the existence of the cakras, "This alleged 'shamelessness' reminds me of the story of a doctor who told my father that he had performed many postmortems and had never yet discovered a soul " —Ibid.

of which is called Brahmadvāra].[7] By awakening this sleeping power and uniting it with its Master consciousness (Śiva) through the path of these centres, the individual consciousness becomes one with the supreme consciousness. In other words, Jīva becomes one with Śiva who is Bliss and Bliss alone, that is technically called Jīvanmukti or Nirvikalpaka Samādhi.[8]

We have al eady noted that all the Tattvas or cosmic principles are embedded in the individua body. Each Tattva, however, has its own centre of activity, the place where it is predominant. These are called the cakras (or centres). "The Mūlādhāra is so called for it is the seat of Kuṇḍalinī (Śakti) which is a power of immense potentialities. It is the power at rest or the static centre round which every form of existence as moving power revolves "[8] This cakra is like a lotus with four petals, and the face is turned

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7. भजन्ति त्वां धन्याः कतिचन चिदानन्दलहरीम्- S. L. 8
Cp. मही मूलाधारे कमपि मणिपूरं हुतवहं
स्थितं स्वाधिष्ठाने हृदि मरुतमाकाशमुपरि ।
मनोऽपि भ्रूपध्ये सकलमपि भित्वा कुलपथं
सहस्रारे पदमे सह रहसि पत्या विहरसे ।
S. L 9.

8. Sir John Woodroffe, The Serpent Power, p. 36.

downwards [9] This is the centre of Pṛthvī Tattva (earth) The second cakra, the Svādhiṣṭhāna Padma just above the first one at the root of the genitals, is the centre of Jala Tattva (water). It has six petals. Above this at the centre of the navel region is the Maṇipūra Padma of ten petals The Tattva here is, Tejas (fire). Further up in the heart region is the cakra called Anāhata Padma, with ten petals The Tattva here is Vāyu (air). Usually sound is produced by striking two things together; but here it is for the first time that a Yogin hears the Nāda Brahman which is never produced by the striking of two things (anāhata),[10] when he successfully practices fixing his mind at this centre. This is said to be the abode of Jīvātman called Haṁsa.

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9. a This cakra is midway between the genitals abovs and the anus below, at the place where the Suṣumnā nāḍi and the root of all nāḍis (kanda) meet.

   b) For the details of all the Cakras, refer the book-- 'Kuṇḍalinī Yoga' by M. P. Pandit.

   c) All the Cakras are like lotuses with their faces downwards; they turn upwards when Kuṇḍalinī, rising up, strikes them.

   d) One may be surprised to find varying number of petals for these Padmas. But, it is true that the number of petals in any Cakra is determined by the number of Nāḍis surrounding and passing through the vital movements of the Mūlādhāra Cakra give it the appearance of a lotus of four petals.

10. In the book entitled 'Anāhatanāda' (Dharwad, 1979) the author N. K. Dixit gives details about this in main.

The fourth one, viz., Viśuddha, is at the spinal centre in the region at the base of the throat. It is a lotus of sixteen petals. The governing Tattva is Ākāśa (ether).[11] The next one located between the two eye brows is the Ājñā cakra. The Tattva of this Cakra is Manas, or to be exact, this centre is the seat of the subtle Tattvas of Mahat and Prakṛti.

Beyond all other minor ones there is Sahasrāra, the white lotus of one thousand petals. It is the abode of Paraśiva termed as Pādukāsthāna or Brahmarandhra. In fact, the Supreme Śivaśakti is not placed in the Sahasrāra for, the Supreme is never localized where its manifestations are. It is everywhere, both within and without the body, but it is said to be in the Sahasrāra, because it is there that the Supreme Śivaśakti is realized. The Sahasrāra is the storehouse of Amṛta (Bliss). This is the reaching point of Kuṇḍalinī passing through all these six Cakras.

However, in the human body the pure consciousness, Śiva, is stationed in the highest cerebral centre whereas the Prakṛti (Śakti) is located in the lowest centre. The union of these two leads to an ecstatic Samādhi in which the whole body is flooded by Bliss.[12] The means by which this union is achieved is the Yoga-process in general and Laya-yoga in particular.[13] According to a common

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11. It is also the seat of Goddess of Speech and the state of Vaikharī, the fourth one (the remaining three being Parā, Paśyantī, and Madhyamā in all the three cakras respectively). Here, the Madhyamā Śabda is projected into the gross outer as the Virāṭ Śabda

12. प्रपञ्चं सिञ्चन्ती पुनरपि रसाम्नायमहसः । S. L. 10

13. Cp ....."Yoga is that process by which the identity of the two, (Jīvātman and Paramātman) which identiy ever in fact exists is realized by the Yogi

computation there are four main forms of Yoga, namely. Mantrayoga, Haṭha yoga, Laya yoga and Rāja yoga. This Kuṇḍalinī yoga is Laya yoga. The Samādhi attained by this Yoga is called Savikalpaka, whereas, by Rāja yoga it is Nirvikalpaka,

The Sādhaka by way of eight–fold practice of Yoga (Aṣṭāṅga)[14] arouses the Kuṇḍalinī, the sleeping power (following the aṣṭāṅga step by step). "By mental concentration, with the aid of Mantra, the Jīvātman, which is of the shape of a flame, is brought down from the heart to Mūlādhāra and so to say united and moved along with the awakened Śakti. As its coils are loosened, the aperture to the door of Brahman. Brahmdvāra at the mouth of suṣumnā, is opened and through the Citriṇī Nāḍi, within the Kuṇḍalinī, is led upwards."[15]

Sir John Woodroffe gives a delightful account of Her march towards the Sahasrāra in his work 'The Serpent Power'. It is worth quoting here for the same is termed, by Śrī Śaṅkarācārya as Kulapatha[16] or Cakrabheda in the Saundaryalahari.

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or practitioner of Yoga, It is so realized, because the spirit has then pierced through the vail of Māyā which as mind and matter obscures this knowledge. The means by which this is achieved is the Yoga process which liberates from Māyā." — John Woodroffe, 'Śakti and Śākta', p. 649.

14. The Samādhi, the goal is the eighth one in the Aṣṭāṅgamārga. Also Cf. 'Kuṇḍalinī Yoga' V. Chapter.

15. Within the Suṣumnā Nāḍi called Vajriṇi, and within it a still subter one, the Citriṇi. Ibid.

16. See Note No. 7 above.

"The principles of all the methods to attain Samādhi is to get the Prāṇa out of Iḍā and Piṅgala.[17] When this is achieved these Nāḍis become 'dead', because vitality has gone out of them. The Prāṇa then enters the Suṣumnā and, after piercing by the aid of Kuṇḍalinī the six Cakras in the Suṣumnā, becomes absorbed in the Sahasrāra The means to this end, when operating from the **Muladhara** seem to vary in detail, but embody a common principle, namely, the forcing of Prāṇa downwards and Apāna upwards, (that is the reverse of their natural directions) by the Jālandhara and Mūla-bandha. By their union the internal fire is increased. The position seems to be thus similar to a hollow tube, in which two pistons are working at both ends, without escape of the central air, which thus becomes heated. Then the serpent force, Kuṇḍalinī, aroused by the heat thus generated, is aroused from her potential state called 'sleep' in which she lies curled up. She then hisses and straightens hereself, and enters Brahmadvāra, or enters into the Suṣumnā. when by further repeated efforts the Cakras in the Suṣumnā are pierced."

As Kuṇḍalinī united with the subtle Jīvātman passes through each of these lotuses, she absorbs into herself the regnant Tattvas of each of these centres..... For, whereas in the Mūlādhāra she is the Śakti of all in their gross or physical manifested state, Virāṭ; at the stage of Ājñā, she Is the Śakti of mental and psychic or subtle body (Hiraṇyagarbha) and in the region of the Sahasrāra she is the Śakti of the spiritual plane (Īśvara) which through itself in its Śiva aspect is undifferentiated ....." " On their union nectar flows which in ambrosial stream runs from the

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17. The Iḍā is to the left of the Suṣumnā and the Piṅgala is to the right, Both of them entwine the Suṣumnā from left to the right, and right to left in the movement upward going round to the Lotuses,

Brahmarandhra to the Mūlādhāra, flooding the Kṣudra Brahmāṇḍa or microcosm and satisfying the Devatās of its Cakras. It is then that the Sādhaka, forgetful of all in this world is immersed in ineffable Bliss "[18]

But the Kuṇḍalinī is in the habit of returning from Sahasrāra very soon. As she returns, she pours from herself into the Cakras all that she had previously absorbed therefrom. In other words as Her passage upwards was **layakrama**, so Her return Sṛṣṭikrama As she does not stay in the Sahasrāra for a long time,[19] the Yogi has to repeat the process of ascent and decent again and again. He has to strive to retain Her in the Sahasrāra for longer and longer periods, till the Śakti stays permanently with Śiva returning only when so willed by the Yogi– that is the

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18 सुधाद्वारासारैश्चरणयुगलान्तर्विगलितैः
प्रपञ्च सिञ्चन्ती पुनरपि रसाम्नायमहसः ।
अवाप्य स्वां भूमिं भुजगनिभमध्युष्टवलयं
स्वमात्मानं कृत्वा स्वपिषि कुलकुण्डे कुहरिणि ।
S. L 10

Cp. दशशतताराम्बुजज्योतिस्सितरक्तचरणद्वयान्तस्स्रुताऽमृतनिर्झरैः
संप्लाव्य जगदुपागत्य भूमिं स्विकां स्वपिषि भुजगीभूय
कुलमन्दिरे ।

Rukma Pandita, unpublished stotra,

Cp. a) महान्तः पश्यन्तो दधति परमाल्हादलहरीम् ।
S. L. 21

b) सुधासिन्धोर्मध्ये सरविटपिवाटीपरिवृते
मणिद्वीपे नीपोपवनवति चिन्तामणिगृहे । S. L. 8

It is the description of Śrī Cakra as well as the union of Paraśiva, in Sahasrāra with Śakti.

19. Ibid.

perfect state of union and his Mukti attains full form. Thus he is a Jīvanmukta.[20]

It requires the discipline of high rank to proceed on the path of this Kuṇḍalinī Yoga. The Upāsanā of Kuṇḍalinī, in the form of Śrīcakra edifies the aspirant to an enormous extent. Śrī Śaṅkarācārya describes in nut - shell the Kuṇḍalinī in the form of Śrīcakra.[21] The Bindu, central point, in the Śrīcakra is the place of Kuṇḍalinī united with Śiva.[22] The Śrīcakra represents the form of individual body (Kṣudra-Brahmāṇḍa). Every angle (Koṇa) or dala has

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20. Cp. अतश्च शिरस्थितसहस्रदलकमलांतर्गतश्रीचक्रात्मक-
शशिबिम्बमध्यस्थितायाः भगवत्याः चरणकमलनिर्णेजनजलैः
सुधामयैः साधकस्य सकलशरीरं संप्लाव्य पुनः भुजङ्ग-
रूपेण आधारकुण्डं प्रविश्य सुषुम्नामवष्टभ्य सा भगवती
स्वपितीति ।
Lakshmidhara's Commentary-S. L. 10,
सहस्रकमले शक्तिः शिवेन सह मोदते ।
सा चावस्था परा ज्ञेया सैव निर्वृतिकारणम् ॥
Quoted- Ibid.

21, चतुर्भिः श्रीकण्ठैः शिवयुवतिभिः पञ्चभिरपि
प्रपन्नाभिः शम्भोर्नवभिरपि मूलप्रकृतिभिः ।
चतुश्चत्वारिंशद्वसुदलकलाश्रत्रिवलय-
त्रिरेखाभिः सार्धं तवशरणकोणाः परिणताः ॥

S. L. 11 Lakshmīdhara gives details of this in his Commentary.

22. सुधासिन्धोर्मध्ये . . . . । S, L. 8

its own mantra and Artha (i. e. Devatā). It is impossible to arouse Kuṇḍalinī, the sleeping power, without awakening (Prabodha) the deity of that Mantra, first, with its consciousness. By practice with Mantra (Japa) the presence of the Devatā is invoked.

On the petals of the lotuses of Cakras, these Bīja Mantras of different Tattvas are visible to a Yogin [23] The Tattva evolves from that seed – letter or letters. The awakening of these deities of these bījas is in correspondence with that of Kuṇḍalinī. It is to be learnt through the Guru only. The most important Mantra in this connection is the Ṣoḍaśī, the letters of which are visible on the sixteen petals of the Viśuddhi Padma. Śrī Śaṁkarācārya beautifully suggests this in a śloka.[24] The Upāsanā of Kuṇḍalinī through this Mantra expedites the aim. Since it is 'Rahasya' it is not clearly stated in the śloka,

Śrī Śaṁkarācārya, in a stanza, describes clearly this Kuṇḍalinī to be the Tattva of all the Cakras. The twin principles of creation, consciousness in itself and consciousness as power, Śiva and Śakti, are there reproduced in each form of the universe. This is the essence pertinent in most

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23. आधारे लिङ्गनाभौ हृदयसरसिजे तालमूले ललाटे
द्वे पद्मे षोडशारे द्विदशदशदले द्वादशार्धे चतुष्के ।
वासाग्रे बालमध्ये उफकठसहिते कण्ठदेशे स्वराणां
हंक्षं तत्त्वार्थयुक्तं सकलदलगतं वर्णरूपं नमामि ॥
Traditional śloka.

24. अमी हृल्लेखाभिस्तिसृभिरवतानेषु घटिताः
भजन्ते वर्णास्ते तव जननि नामावयवताम् ॥

of the verses.[25] These Cakras, which are the seats of consciousness, Śakti, active in the body, are referred to in some of the ślokas with a congruent description of the Kuṇḍalinī.[26]

The Sahasrāra Padma, the abode of Śiva and Śakti (when united) is given in a picture of words like caraṇa, Sudhāsindhu, Pādāṁbuja yugala, Jyotsnā etc. The rays of this Sahasrāra are above the rays of other Cakras. Among the six Cakras there are three units of two centres each. In the first unit the flames of the Fire (which is the Devatā) are 56 and 52 in number respectively. In the second unit, the rays of the Sun (which is the Devatā) are 62 and 54 in number. In the last unit (Viśuddha and Ājñā) the rays of the moon are 72 and 64 in number.[27] These rays are visible when the Kuṇḍalinī is awakened.

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25. मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि
त्वमापस्त्वं भूमिस्त्वयि परिणतायां नहि परम् ।
त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा
चिदानन्दाकारं शिवयुवतिभावेन बिभृषे ॥

S. L. 34

26. The order is from Ājñā to Mūlādhāra–
तवाज्ञाचक्रस्थं तपनशशिकोटिद्युतिधरम्. . . .
. . . . तवाधारे मूले . . . ॥

S. L, stanzas from 35 to 40. Lakshmīdhara gives reoson for the change of order of Svādhiṣṭaan and Maṇipūr in his commentary on the stanzas 9 to 40.

27. द्वितौ षट्पञ्चाशत् जतुरधिकपञ्चाशदुदके ।
. . . . मयूखास्तेषामप्युपरि तव पादाम्बुजयुगलम् ॥

S. L. 14

Thus, in the Saundaryalahari Śrī Śaṅkarācārya expatiates upon the three aspects of Kuṇḍalinī. In the first place he explains the location and the royal way (**Kulapatha**) through which it reaches the Sahasrāra, the Ultimate Goal, by piercing the six centres (Cakrabheda) of her own. The second aspect is the process of Kuṇḍalinī Yoga by which it is awakened and lifted up. Though this point is not explicit wholely, in one or two stanzas it is clearly suggested here and there carrying the impression that- "There is no bond equal in strength to Māyā and no power greatar to destroy that bond than Yoga." The third aspect is the Upāsanā of Kuṇḍalinī in the form of Śrīcākra and Mantra. This we find in most of the stanzas.

In the literary style of Śrī Śaṅkarācārya, (Prasanna-gambhīra) full of ease and grace this expositioe of Kuṇḍalinī has become so effective that any reader can easily pass the remark "This poem surpasses the poems of even great poets." Thus justifies the statement of his own- "Oh mother ! I stood high in the rank of gleat poets after sucking the milk of your breast.[28] His choice words in a flowery language are congruous with the Śāstric exposition. Before understanding the Kuṇḍalini in these verses of Śrī Śaṅkarā cārya we must be prepared with the answers to the following questions- "What Śakti is it ? Why again, is it coiled like a serpent ? What is the meaning of this ? what is the nature of this power ? why is it in the Mūlādhāra ? What is the meaning of awakening rhe power ? Why, if awakend should it go up ? What are Cakras ? What are they in themselves ? Why each of the lotus has a different number of petals ? What is

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28. तव स्तन्यं मन्ये धरणिधरकन्ये हृदयत।
पयः पारावारं परिवहति सारस्वत इव ।
दयावत्या दत्तं द्रविडशिशुरास्वाद्य तव यत्
कवीनां प्रौढानामजनि कमनीयः कवयिता ॥

S, L 75

a petal ? Why are the letters on them ? What is the effect of going to the Sahasrāra; and how does that effect come about ?" [29]

It is already noted that the unmanifest parāśabda is the Kuṇḍalinī Śakti, which becomes manifest in the form of our words - i. e. Vaikharī the last one. Hence, we can conclude with the words of Śrī Śaṅkarācārya- " I praise thee with thy own words."[30]

29; We can find splendid answers to these quotations with a great Yogin viz. H. H. Shri Jagadguru Yogabhinava-nṛsiṁha Bharati (Shankaracārya) Swamiji of the Aavicchinna Parampara Kudlimatha, who alone can satisfy us with his own rich experience of Yoga. As present He is at Kudlimath, Devanathachar street, Chamarajpet. 5th Main, 7th Cross, Bangalore, Karnataka,

30; त्वदीयाभिर्वाग्भिस्तव जननि वाचो स्तुतिरियम् ॥

S. L. 100

" The First Step to Bhakti "

The first step is, what do we want? Let us ask ourselves this question every day, do we want God ? You may read all the books in the universe, but this love is not to be had by the power of speech, not by the highest intellect, not by the study of various sciences. He who desires God will get Love, unto him God gives Himself. Love is always mutual, reflective. You may hate me, and if I want to love you, repulse me. But if I persist, in a month or a year you are bound to love me. It is a well-known psychological phenomenon. As the loving wife thinks of her departed husband, with the same love we must desire the Lord, and then we will find God, and all books, and the various sciences would not be able to teach us anything, By reading books, we become parrots; no one becomes learned by reading books. If a man reads but one word of love, he indeed becomes learned. So we want first to get that desire.

—Swami Vivekanand

ETHICS OF THE GITA

—Dr. P. Nagaraj Rao

Modern man chases pleasure endlessly all the time and escalates to get it from any and every object. He spells pleasure in terms of the titillation of his senses, and seeks them in political power, economic affluence, romantic adventures, military glory, staggering erudition and in acquiring enormous charisma. In this attempt he sometimes succeeds, and the success endures for a while, and then vanishes. This endless pursuit leaves him frustrated, ailure-faced and bored. He seeks to overcome these by drowning himself either in drugs, sports or sex. But pleasure deserts him. He cries with Hamlet's Horace— "How weary, stale, flat and unprofitable are the uses of the world?" To avoid boredom and frustration, we need to imbibe faith, know the purpose of life and the aim of existence. Most of the pleasures of human life are not only short lived, which is obvious, but as Spinoza points out," in the very process of the acquisition of the pleasures, we raise the envy and jealousy of those who compete with us for them. During the period we possess the object, we are all tense and absorbed in the effort to preserve it, which we cannot in the final event. When the object is snatched away from us. We rail againstGod and beat our breasts,"

The pursit of sex out of lust lands us in needless confusion. [illegible] Bhartrhari describes it —

"The one whom I dote on for ever with lust, rejects me. She loves another. Her lover is in love with yet another woman. In respect of me, another woman is pleased in love. Fie upon my love, her lover, cupid, this woman and me,"

The pleasures of the world are tainted by sorrow at every stage. And our attempts to get rid of our sorow produces greater sorrow like the burning of the skin, which follows after our scratching it to overcome the itch-sensation, which is pleasurable for the moment. The boy devotee, Prahlāda laments this. "When loving objects desert us, and unloved objects come unto us, the consequent sorrow burns us in several wombs, in which we are born. Because of our ignorance, we administer medicine to sorrow, which turns out to be worse than the disease. "O Lord ! I am revolving in this endless cycle of births and deaths. Teach me your service which is the way out."

(—Bhāgavata VII.)

The pleasures of the world have necessarily to be mediated through the senses. Once the senses get affected and wear out with time, we cannot have pleasure. Good music means nothing to the deaf. To the sickly palate nothing is sweet. Further, one and the same pleasure for one and the same individual appears different because of the varying moods. To the sorrowing widow, the wedding of the neighbour has no meaning. Most of the pleasures are negative. They are there, because of some one or other want. Food has no relish if there is no hunger. Water does not slake thirst if one has no thirst. Rest has no meaning for the individual, who has no fatigue. In short the pleasure of the world cannot deceive the wise man. Patanjali states it succincity in his celebrated sutra—

सर्वमेव दुःखं विवेकिनः ।

Naciketas rejected all pleasures except mokṣa, which is the real, unexcellable bliss, after attaining which we have nothing else to long for. This bliss has to be had not merely by self effort but by the grace of the Lord. On the human side, reflective thought helps man to distinguish between transient means-values and enduring end-values. One must necessarily make the choice between the pleasure temporary and enduring happiness. Not to make the choice leaves one out of the spiritual path. Either we rise heaven high or fall hell deep. This is the situation every human being is confronted with. If he chooses the pleasant, he falls off the mark and loses the ground.

The Kaṭha describes it with matchless clarity—

"The good and the pleasant approach a man, The wise reflecting over them discreetly chooses the good in preference to the pleasant. The unregenerate soul prefers the pleasant worldly well being." (II. 2.1)

Arjuna's plight is the contemporary man's state. We, like Arjuna want to achieve our objects in a pleasant way. Arjuna was not opposed to killing as such. He was the hero of several battles and dealt death to his enemies by both arms. What was troubling him and inhibiting him was the unpleasantness of killing his kinsmen and teachers. He wanted victory in a pleasant way. He wanted the kingdom, but not the death of his kinsmen.

In fact the Lord tells him that he can attain his aim only by doing his duty i. e. placing himself in the hand of the Lord as a pliable instrument, and not give up his duty, which is painful. Even happiness and prosperity are unattainable without devotion and adherence to one's svadharma.

Pleasant existence,which affluence and worldly prosperity provide us has to be carefully assessed. So do all the great spiritual aspirants. Maitreyī questions her husband what use is the property he bequeaths to her, if it does not prove an instrument for securing mokṣa. She outright rejects it, unlike her co-wife Gārgī.

The upaniṣad affirms that affluence can only enable us to live for a little while a comfortable life. It can never give us eternal bliss, Hence the need to reject ephemeral pleasures in preference to mokṣa.

The pleasure theory results in and proceeds from the ideatification of the body with the soul. The seekers of pleasure confine it to themselves. If they seek to share it with others, it diminishes. The two lower values, possession and passion (artha and kāma) by their very nature tend to be exciusive and are divisive and cannot be shared universally.

The supreme puruṣārtha, mokṣa does not diminish by having it along with others. In the classical dialogue between Nārada and Sanatkumāra, Nārada laments that his study of several sciences and arts such as the "Vedas Itihāsa Purānas, Bhūta-Vidyā, Nakṣatra-vidyā etc. has taught him only the words and has not given him the knowledge of the Ātman. Nārada asks for the instruction of the Ātman, which alone enables one to ford across the cycle of births and deaths." The knowledge of the Ātman alone can give us the bliss of mokṣa. Bliss is not pleasure of happiness, They are conditioned and transient whereas mokṣa is enduring unconditional bliss. It dispels all our darkness and disbeliefs. It is described as Bhuma i.e. the great. The

Upaniṣads declare all others excepting mokṣa as of little value and the bliss the great. He who misses this is said to sustain the greatest loss. Again it is said that he who departs from this world without attaining this is described as the pitiable.

The pleasure theory is a self – defeating doctrine. Aristotle points out that when we seek pleasure it eludes us. "To get pleasure, we must forget pleasure. Pleasure is a by product like the bloom of health on the check of the young, who is well fed. The more and more pleasure we seek, our senses get deadened and we seek them not for pleasure, but as addicts to ward of ennui.

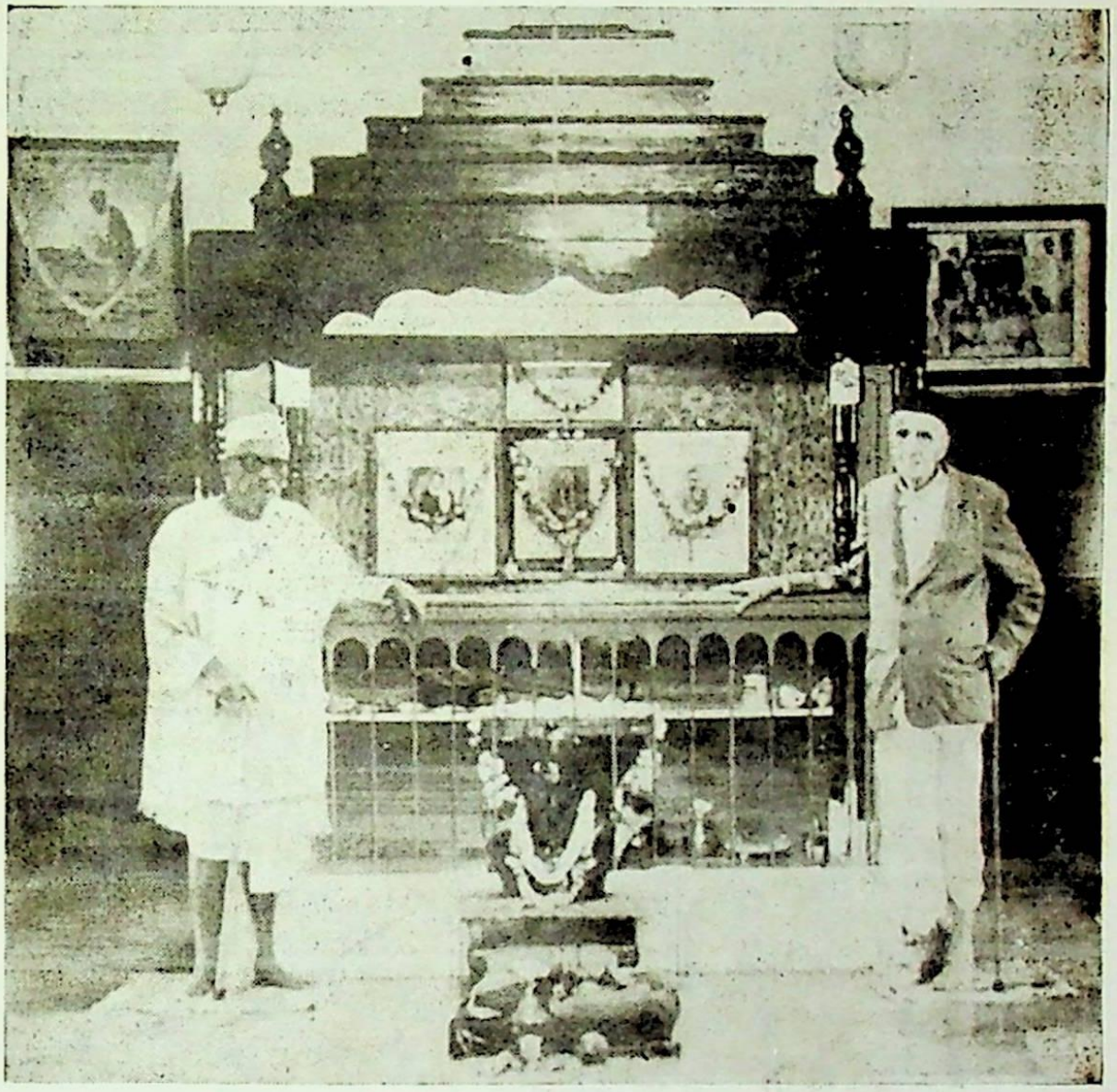
The pleasure seeker in his chase ends up as a physica wreck, a psychic neurotic, an economic bankrupt, and becomes an object of social obloquy. Let alone the sin it entails. The chase for pleasure makes us consistently selfish and we disregard the concern, comforts and the rights of others. It makes us appropriate all things to us and increases our egotism.

This can be got rid off by the metaphysical knowledge that the body is not the soul, the former perishable and the latter indestructible. Man is born not to be troubled in life, nor to enjoy the endless titillation of the senses and be swallowed up in death. but to cherish a destiny called mokṣa and experience the moral sense, which distinguishes man from the rest of creation.

"Good Work"

Whatever helps the manifestation of Brahman is good work. Any work can be done so as to help, if not directly, at least indirectly, the manifestation of the Atman. But following the path laid down by the Rishis, that the knwledge of the Atman manifests quickly; on the contrary, the doing of works which have been indicated by the scriptural writers as wrong, brings only bondage of the soul, and sometimes this bondage of delusion does not vanish even in many lives, But in all ages and climes freedom is sure to be attained by Jivas ultimately For the Atman is the real nature of the Jiva. Can any body give up his own nature ? If you fight with your shadow for a thousand years, can you drive it away from you ? it will always remain with you.

—Swami Vivekanand



Shri. Kakasaheb Karkhanis
and
Shri. Kakasahed Tulpule
in the
Gurudeva Samadhi Mandir at Nimbal

KAKASAHIB KARKHANIS

Shri G. V. Tulpule

"Compassion is like the broad moonlight, which sends a cooling influence, without considering the great and the small. Compassion is exhibited most by water, which decrioys itself to maintain the life of grass. Even if one sacrifices himself wholly by looking at the misery of others, one should consider that one has not played one's part completely. He should himself be distressed at the misery of others..... and when others become happy one ought to be happy. That man is compassion incarnate, whose life is meant for the relief of the sufferance of the afflicted, even as water is meant for the quenching of the thrist of the thirsty."[1]

Even a casual acquaintence of Padmashri Kakasahib Karkhanis will agree that the above description amply applies to him. Add to this the following comments on "Devotion to Guru" and we get the secret root from which sprang this great life of service to afflicted humanity and humble devotion to God and the Sadguru.

" The devotee should become lean in the service of his teacher and feed on the love of his Guru. He must become the sole receptacle of the instructions of his Guru. He should consider himself of a high lineage on account of his brother pupils; his whole absorbing should be the constant service of his Guru The line which his Guru lays down for carrying on his spiritual work, he should regard as b.nding upon him like rules of castes and Ashramas.The Guru must be the place of his pilgrimage; the Guru his deity; Guru his mother and father. The only thing, that should fill the mouth of such a devotee, is the Mantra which his Guru

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1. Mysticism in Maharashtra. p. 89-Jnaneswari XVI 155-162

has taught him; he should hold no book in his hands which does not contain the words of his master.[1] An attempt is made in this brief sketch to depict Shri Kakasahib's idealistic life, which should prove an inspiration to many.

" Karkhanis " is in fact the Civil Officer in charge of the various departments or karkhanas on a military hill–fort. The ancestors of Shri Kakasahib held this office on the Vishalgadh Fort in the Malkapur State near Kolhapur and so got the surname Karkhanis. After the conquest of India by the British, these great forts lost all military importance and the officers and men naturally deserted them and migrated to other places in search of livelihood. Shri Govindrao Karkhanis settled down at Malkapur, where Shri Ganapatrao alias Kakasahib Karkhanis was born on 20-4-1990. He received his education in primary School at this place & then went to Jamkhandi in 1903 where his eldest brother Dr.B.G. Karkhanis was the Chief Medical officer and joined the P. B. High School, Jamakhandi from which he passed matriculation examination in December 1909. Even as a student in the High School, he engaged himself in such social and semi–political activities as were possible in those days; He showed great enthusiasm for physical culture and devoted himself to Indian Gymnastic exercises. Swimming was his favourite exercise and pleasure. In due course he developed a strong fine physique, which stood him in good stead during his hard, streneous life of service and Satya–graha, during which he spent several years in jail. Shri. Kakasahib should have joined college in January 1910, ordinarily. But he considered college education not only unnecessary but even detrimental to social and patriotic work, as well as to religious life. English education was according to him, a means to earn livelihood and he had no use for it, as he had already decided to lead a bachelor,s life of

1. Mysticism in Maharashtra, Jnaneshwari XIII-443 448.

service to God and man. The idea of taking up service and earning money never occurred to him. He had already developed great liking and reverence for Jnaneshwari and Dasabodha and so spent some months of the year 1910 at Ganagapur in making several recitals (Parayanas) of that great spiritual book and in similar other activities.

During this year he came Into close contact with Gurudeo Ranade (then Rambhau Ranade), which event made the most profound influence on his whole life. The late philanthropic Dr. Karkhanis, worthy eldest brother of our Kakasahib, requested Gurudeo to persuade the latter to join a college. Gurudeo was very tactful in such matters; he never gave direct advice; he made suggestions only indirectly. One day he met Kakasahib and in the course of general conversation, inquired what future course of life he had planned for himself With his usual directness. Kakasahib replied, " I want to be Vivekanand. ". This did not purturb Gurudeo at all. "That is very good" was his quiet rejoinder, "but you know Swami Vivekanand was a learned person.One who wants to do the work similar to his, must equip himself with modern learning" These remarks had the desired effect. For even in 1910, when Gurudeo was only 24 years of age, he was held in great esteem and reverence by Kakasahib for his extrardinary intelligence, humanity goodness and especially for his spirituality. Shri Kakasahib agreed to join the Deccan College and entered it in January 1911. The most important event of his life in 1910 was his initiation by Shri, Bhausahib Maharaj the great Sadgurn of Gurudeo Ranade. He showered his grace on Shri Kakasahib by imparting to him the "Liberating Name" of God.

Shri Kakasahib's life in the Deccan College was of the same type, as in the High School at Jamakhandi. Of course, the activities were more varied and larger in proportion. He paid scrupulous attention to physical

exercises and had some good wrestlers among his friends. Boating, the speciality of the Deccan College in those years, was his favourite recreation. On the spiritual side, his love and consequent study of Jnaneshwari took further strides and his close friends still remember his eloquent discourses on that spiritual gem. He had a large circle of admiring affectionate friends, several of whom still bear the same admiring love for him and are happily proud that their college friend has attained such heights of well-deserved fame, by his compassionate service of the unhappy and deep devotion to spiritual life. He took his degree of the Bachelor of Arts in 1917 His friends can tell many incidents concerning his life in the school and college which will throw considerable light on his personality. But that must wait for a regular biography of Shri, Kakasahib.

After graduation, Shri Kakasahib joined the National School at Chinchwad, in the Poona District, in 1918 and worked in that institution till 1928, as a teacher till 1921 and as the Superintendent thereafter. Though he left that school after 1928,he continued his teaching work at Bijapur, when the Harijan boarding was started there. Even to-day he takes classes in Sanskrit for the inmates of the Harijan boardings; others are also permitted, to sap that no fees are charged. Shri Kakasahib likes teaching and is very particular to be well-founded in the subject he teaches. Sanskrit is his favourite subject and several of his students show marked progress in that subject.

From 1927 to 1930 he directed his attention to Khaddar, learnt the whole technique of that work at the Satyagrah Ashrama Sabarmati and then taught carding and spinning in Bijapur and Belgaum districts.

Mahatma Gandhi was Shri, Kakasahib's idol in regard to all humanitarian, social work and he received inspiration

from him for his activities in that field. So, It was in 1922-23, while working in the Chinchwad National School, that Shri. Kakasahib first courted jail in Mulshi peta Satyagraha and spent four months in that temple of freedom. Thereafter, he made further pilgrimages to that temple, four months for Salt Satyagraha in 1930 in Karwar jail and one year defying the parole order in 1932-33 in Bijapur jail. He offered to work in the "Quit India" movement of 1942 But the leaders of Karnatak considered his work for Harijans and the famine stricker Bijapur District very important and persuaded him not to leave it, as it was almost impossible to find a substitute. It would be interesting to note that he utilised this "leisure" of jail life, which he could never get elsewhere in his very busy life, for the study of Jnaneshwari He used to complete one recital of that crest jewel of Marathi literature in one week.

After release from jail in 1933, he established a hostel for Harijan boys at Bijapur and laid the foundation of his life's great work, which went on growing and developing rapidly under his dedicated, selfless missionary zeal and guidance. Harijan Kanya Mandir was added to it in 1947. His compassion now turned to the burning problem of "Devadasis" and would not allow him to rest cont nt, without making serious efforts for their uplift and for the abolition of that abominable custom. They are sunk in vice, and poverty and require the helping hand of compassion. The result of his efforts is the "Ahilyoddhar Mandir" constructed in 1955. Shri, Kakasahib's untiring colossal efforts in the cause of Harijans and Devadasis make a noble saga of compassionate, selfless humanitarian work. It is not possible here to touch its fringe even. A large volume will be necessary to do justice to it.

It is enough to say that hundreds of Harijan boys and girls look upon Shri. Kakasahib as their father,

philosopher and guide. Their hearts are filled with loving gratitude when they think what they are to-day on account of his dedicated loving efforts for their uplift and what they would have been in their absence.

In 1942 Shri. Kakasahib took up the burden of famine relief committee's work for the Bijapur District at the instance of the revered late Thakkar Bappa and travelled from village to village, giving relief to the needy. In 1952 he joined Padayatra for Bhudan woork in the Karwar District.

Shri. Kakasahib naturally received recognition and appreciation of his work from time to time. He holds the office of the Vice-President of the Karnatak (now Mysore) Harijan Sevak Sangh since 1954. He worked as its President also for some time. In 1958 he was awarded a Gold Medal for his meritorious social work by the Mysore State. In 1959 followed the title of "Padmashree" from the Central Government. In 1968, His Holiness Shri. Shankaracharya of Sankeshwar adorned him with the very appropriate title "Tyaga Maharshi".

In spite of his crowed life of social work. Shri. Kakasahib has produced two important Marathi books (I) "Sant Ani Samaja" (II) "Shri. Samarth Ramadas Ani Vicharkarya." With his vast knowledge of the works of ancient Marathi saints, he must be contemplating the publication of some more books. It is hoped he will now get sufficient time to work on them and they will soon see the light of the day.

Discipline merks the life of Shri Kakasahib and so, since his initiation in 1910, he paid considerable attention to his spiritual life, along with his social activities.

The progress in spiritual life is very slow and it requires maturity of thought and faith to devote oneself entirely to that life. These qualities grow with time only. So, for several years, the worker in Shri, Kakasahib predominated. Gradually with longer association with Gurudeo, deeper study of Jnaneswari and accumulated effect of Nama-smaran, urge for spiritual life became stronger and received greater and greater attention from Shri Kakasahib. All this, however, did not affect his work in any way. Only his attitude to work underwent a healthy change. It became service to God, a means of self-purification. Shri. Kakasahib was guided by Shri. Shankaracharya's maxim: "Selfless, disinterested works purify the mind, and Knowledge or self-realisation brings liberation". Spiritual sadhana or Nama-smaran requires purification of mind, and so his social work is a subsidiary spiritual exercise, a means to make Nama-smaran fully effective. Spiritual sadhana is carried out within and so very little can be written about it in this sketch. It can be described in an auto-biography and it is hoped Shri. Kakasahib will publish one, ror the benefit of many aspirants.

A few outward characteristics of his spiritual life can, however, be referred to. The most important place in this connection must be given to his devotion to Gurudeo Ranade and his master Shri. Bhausahib Maharaj, To him Gurudeo. Shri. Bhausahib Maharaj and God are all one. There is no difference It is inspiring to listen to Shri. Kakasahib's discourses on "Devotion to Guru" in the 13th Chapter of Jnaneshwari. He grows eloquent over the subject. while he illustrates the details of this devotion from the life of Shri. Gurudeo His affectionate reverence for Gurudeo, his faith in him, becomes contagious. Many, who have heard his talks on this subject,will gratefully acknowledge that they understood Gurudeo's greatness through dear Kakasahib's

words. To him Gurudeo's teachings are the last word in the philosophy of mysticism, which have to be literally followed and brought into practice for one's spiritual evolution. He has affectionately stored in his heart a large number of reminiscences of Shri. Gurudeo, which are being published in "Sat-sang", the quarterly magazine published by the Gurudeo Ranade Ashram, Nimbal Gurudeo is the ideal before his mind in whatever he does and he seeks guidance from that ideal. He used to spend several days in the company of Gurudeo, even when he was plunged in political activities of Satyagraha. After he finally established at Bijapur, fully occupied with the work of welfare of Harijans, he had greater opportunities of staying with Gurudeo at Nimbal, during the latter's sojourn there in summer vacation. Gurudeo retired from the Allahabad University in 1947 and thereafter resided at Nimbal for the major part of the year. excepting a couple of months of winter, which he spent at Allahabad as the place was very congenial to his heal h during that season. Shri. Kakasahib's visits to Nimbal, naturally, became more frequent and of longer duration. Gurudeo always wanted him to spend as much time at Nimbal as possible and Shri. Kakasahib devoutly responded. It may be permissible to mention here that Shri. Kakasahib had to perform an important duty on behalf of Gurudeo. The latter had his own way of initiating his desciples. He selected the person to be initiated and chose the Name to be bestowed on him. But he did not himself communicate the Name to the disciple. This duty was delegated to Shri. Kakasahib. The latter had often to go over to Nimbal specially for this purpose. Needless to say, Shri. Kakasahib's life thus became saturated with the highly ennobling influence of Gurudeo's personality. This is a good fortune which many will envy. That Shri. Kakasahib drew the utmost benefit from his close relations with so great a saint-philosopher is equally creditable to him also. After

the sad demise of Gurudeo in 1957, he naturally continues to be a devoted, stalwart member among the Sadhakas and is universally loved and respected there. He is always at Nimbal during all important functions and even on other occasions his talks or Pravachanas are an important feature there. The aspirants who gather at Nimbal eagerly look forward to listen to and be benefitted by them.

Shri. Amburao Maharaj passed away in December 1933. During his life time, Shri. Kakasahib used to stay with him at Inchgeri, whenever he could take the opportunity and benefitted himself by his discourses on Dasbodha and received inspiration from his regular, austere meditation on Nama. Shri Amburao Maharaj was a great disciplinarian and a hard taskmaster to himself. He never showed the slightest slackness in his daily Sadhana and was thus a living inspiration to Sadhakas. After the demise of Shri. Amburao Maharaj, Shri. Kakasahib frequently attended the saptahas at Inchgeri. Nimbargi, Inchgeri and Nimbal, the three holy places of the Nimbargi Sampradaya were objects of devotion and reverence for him.

His love for Jnaneshwari is another important aspect of his spiritual life. He began his studies of that great work over sixty years back and even now not a day passes without his reading at least a hundred verses. His study is deep and devoted. He is particularly interested in the ethical and mystical portions. His discourses on the different virtues. mentioned in the Chapter 13 and 16 under "Jnan" and "Daivi Sampati" are highly thought-provoking. A pure and compassionate aspirant himself, he is anxious to inculcate these great qualities in the hearts of his audience. As a social worker, he realises that suffering in society is due to want of compassion and sympathy in men and it cannot be eradicated unless these qualities are

developed among them. These are necessary for attaining the spiritual ideal of God-realisation also. So, as a philosopher has rightly observed, "selfishness and altruism meet on ethical and spiritual levels". Gurudeo puts this in another way: "One should be selfish with 'S' capital". Shri. Kakasahib has this same value for moral virtues and hence he always tries to impress their importance in his discourses.

Gurudeo Ranade has described direct, immediate intuitive spiritual experiences and their effects on the aspirant, in great detail in all his books. Shri. Kakasahib explains their importance and exhorts his audience to beware of socalled spiritualism, which is merged in miracles, real or otherwise; "Pray, don't be led away by the glare of miracles; stand on the firm footing of devotion, Nama-smaran, moral purity and spiritual experience". He is always willing and even anxious to help junior aspirants in solving their difficulties in spiritual sadhana.

Shri. Kakasahib's deep interest in Marathi spiritual literature is not confined to Jnaneshwari only. He has read carefully almost all important works of old Marathi saints and gives discourses on Dasbodh, the Abhangas of Tukaram, etc. He is familiar with the philosophy of Namdeo, Ekanath, Tukaram and Ramdas. He was appointed a member of the Committee framed by Govt. for preparing an authentic edition of Dasbodh. All saints preach monism and realisation of God by means of devoted Nam-smaran. Shri. Kakasahib very highly speaks of Bhavartha Ramayana and probably wants to write something on it. He has devoted attention to Shri. Shankaracharya's commentary on the Bhagvad Geeta also and in his talks on Jnaneshwari, he gives a comparative view of both. Nor does he give discourses at Nimbal. Inchgeri and Bijapur only. He is invited to deliver Pravachans by several institutions in

different parts of Maharashtra and Karnatak and he willingiy respnds, if his work permits.

Dear Kakeahlb is not keeking good health of late which is a matter of great anxiety to his friends and admirers. Now he would soon be free to devote all his time to spiritual life, which he has been eager to do for some years past. The aspirants at Nimbal also are looking to this happy possibility with eager expectations. Shri. Kakasahib's oldage would in any case make physical service impossible in future. We do hope he will soon be himself again and start his whole-time spiritual life for his own elevation and for the benefit of his spiritual brothers. Every effort in moral and spiritual fields is "doubly blessed" It blesses the worker and also his spiritual companions. We look up to many years of dedicated spiritual work from our dear revered Kakasasahib for our good and his. His future spiritual efforts by way of Nam-smarana, study of spiritual works and discourses have the blessings of Gurudeo and Shri. Bhausahib Maharaj. The former had often suggested that Shri. Kakasahib should devote himself to Paramartha as his sole persuit but the humanitarian work he had undertaken was too important to be neglected. By Sadguru's grace he will attain heights in this field also as he did in others wherever he worked,

Here is one, who combines in his personality an athlete, a teacher, an educationalist, a patriot, who did Khaddar work, joined in Bhudan marches, offered satyagraha and courted jail more than once; a selfless, dedicated worker for the afflicted for whom, out of compassion, he sacrificed his all; a deep student of the literature of old Marathi saints, an effective orator and preacher, a disciple with profound love and devotion to his Guru and God and an earnst Sadhak. It is rare indeed to find such personlities.

This a brief life-sketch of our dear Kakasahib. His friends and admirers fervently pray that he may be blessed with the attainment of his spiritual ideal and be placed in the galaxy of saints here and now. Here is Gurudeo Ranade's glorious description of such saints : "They were blessed with grace and victory by providence, becuse they followed the path of right. God always sides with His devotees, because of their overflowing devotion and self-surrender. As such, it is no wonder if final victory and infinite auspiciousness, which are the very nature of God, belong as well to the devotees, who have made a conflagration of themselves in the burning fire of God love. The God realisers constitute a blessed community and on account of their intense love for mankind, they live only for its benefaction and betterment." (Pathway to God In Kannada Literature, p. 314)

The Foregoing pages supply ample evidence that Shri Kakasahib has been "Worshipping God by flowers of his action." So, " God will be pleased and will give him excellence in dispassion as a mark of his Grace" (Mysticism in Maharashtra p. 103, Jnaneshwari XVIII-917-18). The above qualities of saints are already fast developing in him, though the summit has yet to be reached. That rests on the knees of God. But the fact remains, that Shri. Kakasahib's spiritual progress will be an inspiration to his spiritual brothers and hence their fervant prayer to God to bless him with His unlimited Grace.

KAKASAHEB TULPULE: AN EMBODIMENT OF EQUANIMITY AND HUMILITY

—**Shri. B. R. Kulkarni**

Shri Kakasahed Tulpule's personality was a unique combination of high rationality and intense faith, covetable status and utter humility, spiritual idealism and practial realism, strict discipline for oneself and indulgent kindness to others, deep scholarship and absence of egoism, acute physical suffering and joyful demeanour, or respect for tradition and readiness for modernity. If his physique was impressive, his mind was much more so. He would make friends with a visitor of any age, be he a drooping old man or a buoyant young school boy He alone knew how to find out appropriate subjects to talk with such diverse people and to keep the conversation lively and running. Every acquaintance vowed that Kaka loved him the most, for he was the greatest recipient of Kaka's sympathy.

Kakasaheb had genial manners and an abounding love for all. As per Kant's dictum, he treated every human being as an end in himself and never as a means. His conviction was that every individual had his own dignity and, as such, must be respected. To all letters received by him, Kaka replied most promptly in his own hand. He would touch all points in the letter, and mostly the points raised were either philosophical or difficulties experienced by aspirants in carrying on meditation on the name of God. When once asked how he could manage all this, the Deputy Post-master General in Kaka gave a reply that after all, he was a 'Post-Man." And he verily was a 'Post-Man' because he delivered to a large public the message of his spiritual teacher.

He would remain unruffled in the midst of physical pain or heart-rending calamities. He had acquired peace for himself and exuded it liberally. Even Gurudev R D. Ranade wondered as to how Kaka could maintain such remarkable equanimity. It was next to impossible to see him in an angry or dejected mood. When people went to him with all their tales of woe, he would listen calmly and quietly and console them. Many went to him; and none returned disappointed. His house was a centre for Paramārtha, He had the good fortune of receiving saints like Shri Amburao Maharaj and Shri Gurudev in his house.

Kaka never believed that once a sinner, a man remained always a sinner. Is not God Patita-Pāvana? Has He not given an assurance that even the greatest sinner can not be eternally damned if he has true Bhakti in him? Kaka advised people to engage themselves in meditation and devoutly pray for God's grace. This optimistic attitude holds out a hope for whoever commits a mistake. At the same time, there is a warning that a man should not live with his error. He should repent and the repentance should be real Shakespeare tells us that repentance would be genuine, only when one totally refrains from committing the same folly again, and when one renounces whatever one has acquired by wrongful means. Mere pious resolutions are of no use; they should be translated into action. To use James's words: "No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one has not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. With mere good intentions, hell is proverbially paved."

Kakasaheb had made a profound study of saintly literature. With mastery on Marathi, English, Sanskrit and Hindi, he had an easy access to the spiritual treasures in these

languages. He had a phenomenal memory and would quote extensively from the sacred texts. His discourses were highly instructive as he put before his eager audience, abstract philosophical truths in a predigested state. He did not stumble for an appropriate word or phrase and the flow of his speech ran unhindered. As in his talks so in his writings, which are voluminous, he displayed wonderful facility.

Shri. Kaka had an unswerving faith in his spiritual tradition. His reverence for Shri Nimbargi Maharaj and Shri Bhausaheb Maharaj knew no bounds. He had a great respect for both Shri Amburao Maharaj and Shri Gurudev; he looked upon them almost as his teachers though they were his Gurubandhus. Kaka has certainly carved out a niche for himself in the Nimbargi Sampradaya.

Highest Happiness

There are two radically different kinds of happiness; namely .. the Great and the Small Great happiness consists in seeing, hearing and meditating upon the Ātman. Little happiness consists in seeing, hearing and meditating upon other things besides the Ātman. Great happiness is immortal; Little happiness is perishable..... Great happiness is experienced when the Infinite is seen above and below, before and behind, to the right and to the left, and is regarded as identical with everything that exists; when the Being, that calls itself the I within us, is realised above and below, before and behind, to the right and to the left and is regarded as identical with everything that exists; when the Ātman is seen above and below, before and behind to the reght and to the left and is regarded as identical with everything that exists He who thus realises the triune unity of the Infinite. the I, and the Ātman, and experiences the truth of the sentence Aham Ātmā, is alone entitled to enjoy the highest happiness. One who comes to see this and think ....about this, and meditate..... on this, really attains Swārājya: he loves his Self, plays with his Self, enjoys the company of his Self and revels in his Self.

(C. S P. 305)

—Gurudeo Ranade

'KARAṆA-HASUGE' AND 'PIṆḌA-BRAHMĀṆḌAI' RELATIONSHIP

Dr. (Miss) Vijaya Telang

'Karaṇa-hasuge' is a philosophical work in Kannada by Chennabasaveshwara (1160 A. D) who was a great Dnyāni and mystic. He ascended the 'Shūnya Sinhāsana' after Prabhudeva.[1]

'Karaṇa' means an Indriya (sense-organ) and 'Hasuge' means 'Division'.[2] Together it expresses the concept of 'Panchīkaraṇa', the process of quintuplication. Chennabasaveshwara has a scheme, explaining the evolution of the Universe, which is nearer to that in the Advaita Vedānta, as suggested by S. C. Nandimath.[3]

Comparing and contrasting the works entitled 'Panchīkaraṇa' in Marathi, by different poets viz. Dnyānadeva (?), Mukundarāja, Janārdanaswāmi, Dāsopanta etc. with 'Karaṇa hasuge' would be a meaningful exercise.

'Karaṇa-hasuge' has been rendered in Marathi in verse by Shāntalinga Shivayogi, along with 'Viveka Chintāmṇi' of Nijaguṇa Shivayogi. Paṇḍit Āwalikar, in his introduction to 'Viveka Chintāmaṇi, has compared in details the portions pertaining to quintuplication found in both these works.[4] Similarities could be accounted for, as the works belong to the Veerashaiva tradition.

It is proposed here to view the proposition in 'Karaṇa-hasuge' : "the construction of the physical body of beings (Piṇḍāṇḍa) is based on the model of the Universe" (i. e. Brahmāṇḍa).[5] That is to review the Piṇḍa-Brahmāṇḍa relationihip.

Dnyānadeva has one Abhanga :

"Piṇḍachi Brahmāṇḍa
Brahmāṇḍachi Piṇḍa
Brahmāchi akhaṇḍa Brahmarūpa"[6]

[Piṇḍa is Brahmāṇḍa, Brahmāṇḍa is Piṇḍa, Brahma itself is united form of Br. hma.]

This concept of Oneness of the 'Piṇḍa' and 'Brahmāṇḍa' expressed by Chennabasaveshwara and Dnyanādeva could be traced, more appropriately, to Gorakshanātha :

"Brahmāṇḍavarti yatkiṁchit
tatpiṇḍepyasti sarvathā
Iti nishchaya evātra piṇḍa-saṁvittiruchy."[7]

Gorakhanatha, is an important link between Chennabasaveshwara and Dnyānadeva, as far as the Piṇḍa-Brahmāṇḍa relationship, in their works is concerned This will help in examining the works on 'Panchikarana' in Marathi in relation to 'Karaṇa-hasuge', original as well as its Marathi version.[8]

References

1. S. C. Nandimath, A Hand-book of Veerashaivism, p. 33.
2. Rev. Kittel, A Kannada - English Dictionary, p. 1642-43.
3 A Hand-book of Veerashaivism, pp. 151-53.
4 Viveka Chintāmaṇi, (Ed) Paṇḍit Āwalikar, Karnatak-Poona Universities, 1963; Introduction, pp. 53-59.
5. Karaṇahansa (Ed.) Na. Sa. Joshi, Pune. 1946, pp 6-7.

पिण्ड ब्रह्माण्ड उभय ऐक्यता । लिङ्ग हिरण्यगर्भ एकरूपता ॥
सुषुप्ति आणि अव्याकृता । ऐक्यसिद्ध ॥ ५२ ॥
परमात्मा जीवात्मा अभिन्न । अद्वय ऐसे बोलति श्रुतिवचन ।
म्हणाउनि पिंडाचें कारण । ब्रह्माण्ड पैं ॥ ५३ ॥
स्थूळ महाभूते ब्रह्माडी । तेची सूक्ष्माकारे पिंडीं ।
पंच भौतिक पेहप्रौढी । कार्यरूपत्वं ॥ ५४ ॥

6. Sakala Santa Gāthā, Khaṇḍa I (Ed.) Ra. Chin. Ḍhere, Pune, 1983, p. 281, Abhanga 886.

7. ब्रह्माण्डवर्ती यत्किञ्चित्तत्पिंडेऽप्यन्ति सर्वथा ।
इति निश्चय एवात्र पिण्डसंवित्तिरुच्यते ॥

Siddha Siddhānta Sangraha, 3 : 2 (Ed.) Dr. Kalyani Mallik

8. Sanskrit verse quoted by Chennabasaveshwara is as follows:

पिण्ड-ब्रह्माण्डयोरैक्यं लिङ्गं सूत्रात्मनोरपि
सुषुप्त्यव्याकृतोरैक्यं क्षेत्रज्ञं परमात्मनि ॥

Source is to be traced with necessary corrections.

Expression of Ecstacy

I have obtained the compony of the devotees of God. What now remains to be attained? The instruction of my Spiritual Teacher has given me infinite support. What remains now to be achieved? My earnestness for crying out after different deities has ceased My attachment to life of the world has come to an end. The name of God has been rooted in my tongue and His form in my heart. Wnat now remains to be attained? Now no doubt has been left in my mind that I have become a recipient of God's Grace. How shall I give expression to the tumultous joy that I feel in my heart? I am now convinced that my entire lineage on both sides has become purified and that I am in possession of the lustrous form of God. Nothing now remains to be achieved

—**Gurudeo Ranade**

BOOK REVIEW

A PANORAMA OF PERENNIAL PHILOSOPHY

by Swami Brahmananda Saraswati

Publisher : Swami Brahmananda Sraswati, Bangalore 1968
pp. 1-117, Rs. 15.

—Dr. R. I. Ingalalli

The author of this book as a sage and scholar presents a lucid account of the main ideas of monistic-Vedanta with reference to the relevant Scientific developments. The book consists of six chapters. In each chapter the author has shown his serious concern with the spiritual values. The book raises several important issues also. In the first chapter spiritual regeneration of man of the evolution of the soul from science to spirituality has been discussed. While discussing the soul's evolution the three levels or stages viz, the physical, the organic and the psychic are considered. The author refers to a puzzle like 'both the locations and velocity of an electron can never be determined (4).' Further he acknowledges Eddington's insight that it is necessary to determine those aspects of our being which are non-amenable to matrical representation, which do not enter into space - time reckoning at all. And the author thinks that this precisely is the sphere of spiritual science (6), because this kind of truth is uniquely demonstrated in Vedanta besides spatio-temporal aspect of reality. Only the unitive consciousness intuited as immediate self--awareness and interchangeably represented as Brahman or Ātman is the sole reality (11).

In this connection it is necessary to justify a transition from physical science to spiritual science. In the next section the author points out that Darwinism as the pathway to evolution and progress is not adequate (146). And then he takes up Neo--Darwinism and its corollary to understand human evolution. Second chapter is about the immortality of the soul and its validation (27-52). The

author thinks that the urge for immortality is primordeal end universal. Certain basic questions about Soul's immortality, and the nature of sin and its alineability are considered. There is some confirmation for rebirth from physical science and morality. Once again in this connection it is necessary to evaluate physicalistic claim for soul's immortality. In the third chapter the question" is God embodied? is considered (52–84). The author examines various theories of God namely the views of Vaisheshikas, Sankhyas Mimamsakas and Ramanuja He points out certain ontological incongruities. Then he argues for monism with reference to 'ekam sat viprā bahudhā vadanti' so that one grasps the underlying unity amidst the apparent dive sity of souls and beings (83-4).

Regarding the adoration of the true God (Ch. 4 i 84–89) the author sets forth to analyse vedic conception of God, Post-vedic theism and pantheism. Then the author focusses his interest on super theism of the Upanishads as a source of the conception of the true God. According to Mandukya Upanisad (7) Shiva as the Reality is absolutely free from sorrow and mundaneness and hence blessed (97). Further in the 5th chapter: The secret of joy: The Revelation of the Upanishads is explained (100-112). In this context there is a beautiful presentation of Yājñavalkya's instruction on beloved self to his wife Maitreyi. It is said that intuition of the beatific self is the way to freedom.

Finally (Ch. 6: 113-7): Yoga Samadhi: The Fulfilment of life reveals many insights of author's yoga sadhana. Yoga–Samadhi is understood as centralized self-awareness. Self-awareness is natural and spontaneous.

There are many printer's errors including wrong diacritical marks; it is necessary to correct them in the next edition.

This book is informative for layman and scholars and it is useful for sadhakas also.

The Academy of Comparative Philosophy and Religion Belgaum

Quarterly Report

Talks were arranged in Gurudeo Mandir :—

By (1) Ramkrishna Vivekanand Sevashram, Belgaum on 19. 12. 1988 by H. H. Swami Bauhamanandji and H. H. Swami Tyaganandaji.

and

By (2) Chinmaya Mission, Belgaum, on 'Geeta Gyan Yoga' for 6 days from 10-2-1989 by Bramhacharini Pavitraji.

Donation are received with thanks from :

1) Shri A. S. Abhyankar ..... Bombay Rs. 101/—
2) Geeta Jnana Mandal, Tilakwadi, Belgaum Rs. 51/—
3) Shri C. N Metrani, Belgaum ..... Rs. 30/—
4) Shri V. V Ranade, Bijapur ..... Rs 20/—

Shri B. R. Vibhute, Budhagaon, Dist. Sangli paid..... Rs. 125/- and enrolled himself as life-subscriber of Pathway to God.

Our Contr)butors

1) V. V. Patankar
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Pune—411030

2) Dr. V. B. Joshi, M A., Ph.D.
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4) Late Shri G. V. Tulpule,
Sangli

5) Prof. B. R. Kulkarni
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6) Dr. Vijaya Telang
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7) Dr. R. I Ingalalli,
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Karnatak University, **Dharwad**

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List of Publications

English

1.	Sri Nimbargi Maharaj	K. D. Sangoram and M. S. Deshpande	2—00
2.	Sri Bhausaheb Maharaj		2—00
3.	Sri Amburao Maharaj		2—00
4.	Sri Gurudeva Rambhau		3—50

Marathi

5.	कर्मयोग	डॉ ह. रा. दिवेकर	2—00
6.	श्री गुरुदेव रानडे	प्रा. भा. र. मोडक व सौ. वसुधा मोडक	3—00
7.	श्री ज्ञानेश्वर चरित्र	श्री रा. ना. सराफ	8—00
8.	गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण	श्री. ग. वि. तुळपुळे	15-00
9.	ज्ञानेश्वरांचे तत्त्वज्ञान	सौ. पद्मा कुलकर्णी	18—00
10.	श्री ज्ञानेश्वरांचे आत्मदर्शन	श्री रा. ना. सराफ	40-00

Hindi

11.	भारतीय समकालीन दर्शनमे प्रो. रानडेके योगदानका समीक्षात्मक अध्ययन	प्रा. त्रिपाठी	40-00

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